

A merely parochial newsletter  
provided for members only of St.  
Mark's Parish, Denver, Colorado

The Christians were first called  
'Catholic' at Antioch (St Ignatius'  
*Epistle to the Smyrnians*)

## St Hilary (+358 Bishop of Poitiers, Confessor) on the Forerunner of Christ.

**N**OW when John had heard in prison the works of Christ: sending two of his disciples, he said to Him. Art thou He that is to come or look we look for another? Did John in his prison not know the Lord? Did so great a prophet know not his God? But as Precursor he had foretold that He Was to come; as Prophet he had recognised Him standing in their midst; as Confessor he had venerated Him before men. Did error creep into so profound and varied knowledge? The subsequent testimony of the Lord concerning John does not permit us to think so. Nor can we believe that the light of the Holy Spirit was denied him in prison, when the Light of that same Power was to be given to the imprisoned apostles.

### Why John sent to Christ

2. But a clearer understanding is furnished from the things John did, and from the efficacy of the action the grace that was in him is evident. For as Prophet he prophesied by the very circumstances of his imprisonment; because in him the Law became silent. For the Law had foretold Christ, and the forgiveness of sin, and had promised men the kingdom of heaven. John had continued- and brought to a close this purpose of the Law. The Law was now silenced, imprisoned by the wickedness of men, and as it were held in bonds, lest Christ become known, because John has been fettered and imprisoned. The Law therefore sends messengers to behold the works of the Gospel, so that unbelief may contemplate the truth of the faith in the light of these wonders; so that whatever in it (the Law) is frustrated by the violence of sinful

men, may be set free by an understanding of the freedom wherewith Christ has made us free (Gal. iv. 31).

In this manner John remedied not his own but his disciples' ignorance. For he had himself proclaimed that Christ was to come unto the forgiveness of sin. But that his disciples might learn that he had preached none other than Christ, he sends them to Him that they may behold His works, so that the works of Christ may confirm his own teaching, and, finally: so that they might look for no other Christ than He to whom the works gave testimony.

### The Scandal of the Cross is Foretold

3. And when the Lord had revealed Himself in wonders, namely: in the blind seeing, the lame walking, in lepers being cleansed, the deaf hearing, the dumb speaking, in the dead rising again, and in the preaching of the gospel to the poor, He says: *blessed is he that shall not be scandalised in Me*. Was there anything in what Christ had done which might scandalise John? Far from it. For in the whole course of his mission and teaching

he had had nothing to say opposed to Him.

But the force and significance of the preceding sentence must be carefully dwelt on; on that, namely, which is preached to the poor; that is, they who have laid down their lives, who have taken up the cross and followed after, who have become humble in spirit, for these a kingdom is prepared in heaven Therefore, because this universality of suffering was to be fulfilled in Christ Himself, and because His Cross would become a stumbling-block to many (I Cor. i. .23), He now declares that they are blessed to whom His Cross, His death, and Burial, will offer no trial of faith. So He makes clear that of which already, earlier, John has himself warned them, saying that blessed are they in whom there would be nothing of scandal concerning Himself For it was through fear of this that John had



Icon  
of St. John by  
Mary Gay  
Sullivan of St.  
Mark's Parish.



sent his disciples, so that they might see and hear Christ.

*Whom does the reed signify?*

4. Lest however this saying should be referred to John, as if something in Christ had scandalised him, the disciples going away, Our Lord said to the crowd concerning John: *What went you out to the desert to see; a reed shaken by the wind?*

Mystically, the desert must be considered as a place empty of the Holy Spirit, in which there is no dwelling place of God. The *reed* must be taken as meaning a man such as is wholly absorbed in the glory of this world, and in the emptiness of his own life; within he is without fruit of truth, he has a pleasing exterior, but no interior; responsive to the breath of every wind, that is, to the suggestions of unclean spirits, unable ever to stand firm, and vain to the marrow of his bones. Therefore when He said, *what went you out into the desert to see? A reed shaken by the wind?* this is what He said. Did you go out to see a man who was empty of the knowledge of God, and responsive to the breath of every unclean spirit? For He spoke to them in a spirit of approval rather than reproach; wishing to affirm that they had not seen anything in John that was empty or fickle.

*Bodies corrupted by lust are the dwelling places of devils*

*But what went you out to see? A man clothed in soft garments: behold that they are clothed in soft garments are in the house of kings.* By garments are mystically signified the body which the soul as it were puts on, and which grows soft through luxury and wantonness. In kings we have a name for the fallen angels. For those are the powers of the world, lording it over men. Therefore, those dressed in luxurious garments are in the house of kings means that those whose bodies are lax and dissolute through wantonness are habitations of the demons, who choose such dwellingplaces as being suited to their designs and evil works.

*The glory of John*

6. *But what went you out to see? A prophet? Yea, and more than a prophet.* The Lord makes plain to all the greatness of John, declaring him to be more than a prophet, because only to him was it given both to foretell the Coming of Christ and to behold Him. 'How then shall it be believed that he knew not Christ, who was sent with the power of an angel to make ready for His Coming, and than whom no greater prophet born of woman had arisen; excepting that he is less than Him Who was questioned by the disciples of John, Who was not believed, to Whom not even His works gave testimony. He is greater in the Kingdom of Heaven. Amen.



*The Colour Guard for Armistice Day, 1999.*

*Matushka Deborah, standing, with her mother Erena and sister Daria on Thanksgiving Day at the home of brother James Campbell III in Shreveport.*



*Dr. Dan Crawford and Judith Tochihara with the toys which the faithful have bought for the St. Raphael orphanage in Guatemala.*



*Church Women: Jane, Sandy, Pamela, Mary Frances, Karen, Natalie, with one of the Advent Calendars they made.*



# Psalm 113 A [LXX]

or 114 [Hebrew Psalter]

by Fr. Patrick Henry Reardon, Editor of  
*Touchstone Magazine*

FOR purposes of our thinking about it here, let us call the first part of Psalm 113 "Psalm 113A" and treat it as a separate psalm. (In the Hebrew psalter, it is Psalm 114.) Even though it appears in our canonical Greek psalter as part of a longer psalm, a close inspection of its eight lines shows that it was not originally such, and, as I hope will become clear, it makes a great deal better sense if we read these lines as forming an integral composition.

We may read it thus: "When Israel went forth from Egypt, the house of Jacob from a barbarous people, Judah was made His sanctuary, and Israel His domain. The sea beheld and fled, and Jordan turned back at the sight. The mountains skipped like rams, and the little hills like lambs. Why, O sea, did you flee, and why, O Jordan, turned you back? Why this skipping like rams, you mountains, and why, little hills, like lambs? From the face of the Lord was the earth disturbed, from the face of the God of Jacob, Who turned the stone to flooding pools, and the flint into fountains of water."

From the perspective of style, this psalm is a perfect illustration of Hebraic parallelism, a feature found in so much of the Bible's poetry and the aphorisms of its sapiential literature. The references to Egypt/barbarous people, mountains/hills, stone/flint, rams/lambs, sanctuary/domain, are synonymous parallels, in that they are roughly repetitious. These duplications serve the function of slowing down our prayer, giving a more contemplative pace.

Others of the parallelisms here, Red Sea/Jordan and Judah/Israel, are merismatic, the merismus being a device of dividing a whole into representative components and addressing them separately. This device serves the function of making our prayer more discursive and analytical. Our psalm effectively combines both techniques.

In all such cases, the intent of the literary construction is to slow down our reading of the poem, making us go over everything twice, forcing the mind to a second and more serious look at the line, prolonging our prayer, obliging us not to go rushing elsewhere. Such poetry is deeply meditative, and the reader who resists its calming impulse will find himself with acid indigestion of the mind, serious "heartburn" in a most radical and theological sense.

There are two events described in this psalm, the turning back of the Red Sea at the Exodus, and the identical phenomenon of the Jordan River at Israel's entrance into Canaan. These two occasions, also juxtaposed in Joshua

4:23, form the psalm's twin poles, Israel's departure from Egypt and her entrance into the Promised Land. Between these two events lay the giving of the Law and the forty years' wandering of God's people in the wilderness. Whereas the two poles of that crucial period, the Red Sea and the Jordan, are characterized by God's removal of the waters from their native settings, the time in between them is marked by His miraculously providing water for His people wandering through the dry sands of the desert.

God reverses, in short, the regular courses of things, making wet places dry, and dry places wet. As for mountains and hills, what could be better symbols of stability, standards of the normal and the expected? Mountains and hills, we would think, are not easily moved. Nonetheless, God moves them, as He demonstrated in the earthquake at Mount Sinai when the Law was given. From of the face of the Lord, the very face that Moses prayed to behold on Sinai, the mountains and the hills jumped around like sheep, as it were, the normal and expected state of things

becoming unstrung before the terrifying face of God. Hills go skipping about!

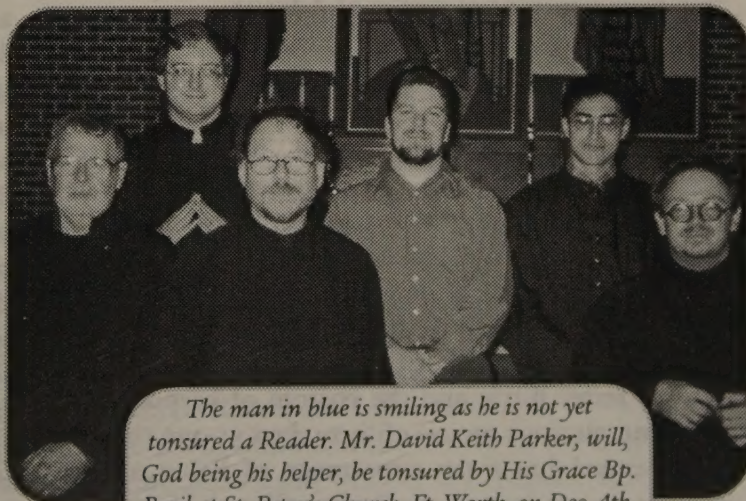
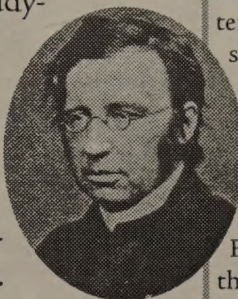
Everything is set on its head. It is this complete dominion of the Lord that is manifested in His great acts of redemption: the Exodus, the giving of the Law, the desert wandering, Israel's crossing the Jordan's rocky bed

into the land flowing with milk and honey.

There have been several occasions, in these ponderings on the psalms, to point out that Holy Scripture often identifies the Church in terms of Israel's experience in the Red Sea, at Sinai and in the desert, and in the crossing of the Jordan. The pattern is quite standard in the New Testament, and readers of the multiplication of the loaves, First Corinthians, and Hebrews will recognize this at once. Psalm 113A, then, is very much a psalm about ourselves and our life in Christ. §

The Sunday Rector's Class is studying The Commentary on the Psalms, v.1, by Dr. J.M. Neale each Sunday at 9:10 AM.

*The book is available for \$35 at the bookstore and \$45 including postage, by mail order. Special pricing on 5 or more copies is available.*



*The man in blue is smiling as he is not yet tonsured a Reader. Mr. David Keith Parker, will, God being his helper, be tonsured by His Grace Bp. Basil at St. Peter's Church, Ft. Worth, on Dec. 4th. SubDeacon V. Bede (Raymond), Readers Mark, James, and Michael with kindly old Fr. John.*



# The History of Christmas

Adapted from Abbot Gueranger, O.S.B., *The Liturgical Year*, v.2, Fourth Edition, 1955

WE apply the name of *Christmas* to the forty days which begin with the *Nativity of our Lord*, December 25, and end with the *Purification of the Blessed Virgin*, February 2. It is a period which forms a distinct portion of the Liturgical Year, as distinct, by its own special spirit, from every other, as are Advent, Lent, Easter, or Pentecost. One same Mystery is celebrated and kept in view during the whole forty days. Neither the Feasts of the Saints, which so abound during this Season; nor the time of Septuagesima, with its mournful Purple, which often begins before Christmastide is over, seem able to distract our Holy Mother the Church from the immense joy of which she received the *good tidings* from the Angels on that glorious Night for which the world had been longing four thousand years. The Faithful will remember that the Liturgy commemorates this long expectation by the, four penitential weeks of Advent.

The custom of celebrating the Solemnity of our Saviour's Nativity by a feast or commemoration of forty days' duration is founded on the holy Gospel itself; for it tells us that the Blessed Virgin Mary, after spending forty days in the contemplation of the Divine Fruit Of her glorious Maternity, went to the Temple, there to fulfil, I Most perfect humility, the ceremonies which the Law demanded of the daughters of Israel, when they became mothers.

The Feast of Mary's Purification is, therefore, part of that of Jesus' Birth; and the custom of keeping this holy and glorious period of forty days as one continued Festival has every appearance of being a very ancient one, at least in the Roman Church. And firstly, with regard to our Saviour's Birth on December 25, we have St John Chrysostom telling us, in his Homily

for this Feast, that the Western Churches had, from the very commencement of Christianity, kept it on this day. He is not satisfied with merely mentioning the tradition; he undertakes to show that it is well founded, inasmuch as the Church of Rome had every means of knowing the true day of our Saviour's Birth, since the acts of the Enrolment, taken in Judea by command of Augustus, were kept in the public archives of Rome. The holy Doctor adduces a, second argument, which he founds upon the Gospel of St

Luke, and he reasons thus: we know from the sacred Scriptures that it must have been *in the fast of the seventh month*' that the Priest Zachary had the vision in the Temple; after which Elizabeth, his wife, conceived St John the Baptist: hence it follows that the Blessed Virgin Mary having, as the Evangelist St Luke relates, received the Angel Gabriel's visit, and conceived the

Saviour of the world in *the sixth month* of Elizabeth's pregnancy, that is to say, in March, the Birth of Jesus must have taken place in the month of December.

But it was not till the fourth century that the Churches of the East began to keep the Feast of our Saviour's Birth in the month of December. Up to that period they had kept it at one time on the sixth of January, thus uniting it, under the generic term of *Epiphany*, with the *Manifestation* of our Saviour made to the Magi, and in them to the Gentiles; at another time, as Clement of Alexandria tells us, they kept it on the 25th of the month *Pachon* (May 15), or on the 25th of the month *Pharmuth* (April 20). St John Chrysostom, in the Homily we have just cited, which he gave in 386, tells us that the Roman custom of celebrating the Birth of our Saviour on December 25 had then only been observed ten years in the Church of Antioch. It is probable that this change had been introduced in obedience to the edict of the Emperors Theodosius and Valentinian, which appeared towards the close of the fourth century, and decreed that the Nativity and Epiphany of our Lord should be made two distinct Festivals. The only Church that has maintained the custom of celebrating the two mysteries on January 6 is that of Armenia; owing, no doubt, to the circumstance of that country not being under the authority of the Emperors; as also because it was withdrawn at



Altar Piece at St. Benedict Church, Wichita Falls, Texas.



an early period from the influence of the Orthodox by schism and heresy.

The Feast of our Lady's Purification, with which the forty days of Christmas close, is, in the Latin Church, of very great antiquity; so ancient, indeed, as to preclude the possibility of our fixing the date of its institution. According to the unanimous opinion of Liturgists, it is the most ancient of all the Feasts of the Holy Mother of God; and as her Purification is related in the Gospel itself, they rightly infer that its anniversary was solemnized at the very commencement of Christianity. Of course, this is only to be understood of the Roman Church; for as regards the Oriental Church, we find that this Feast was not definitely fixed to February 2 until the reign of the Emperor Justinian, in the sixth century. It is true that the Eastern Christians had previously to that time a sort of commemoration of this Mystery, but it was far from being a universal custom, and it was kept a few days after the Feast of our Lord's Nativity, and not on the day itself of Mary's going up to the Temple.

But what is the characteristic of Christmas in the Latin Liturgy? It is twofold: it is joy, which the whole Church feels at the coming of the divine Word in the Flesh; and *it is admiration of that glorious Virgin, who was made the Mother of God*. There is scarcely a prayer, or a rite, in the Liturgy of this glad Season, which does not imply these two grand Mysteries: an Infant-God, and a Virgin-Mother.

For example, on all Sundays and Feasts which are *not Doubles*, the Church, throughout these forty days, makes a commemoration of the fruitful virginity, of the Mother of God, by three special Prayers in the Holy Sacrifice of the Mass. She begs the suffrage of Mary by proclaiming her quality of *Mother of God* and her *inviolate* purity, which remained in her even after she had given birth to her Son. And again the magnificent Anthem, *Alma Redemptoris*, composed by the Monk Herman Contractus, continues, up to the very day of the Purification, to be the termination of each Canonical Hour. It is by such manifestations of her love and veneration that the Church, honouring the Son in the Mother, testifies her holy joy during this season of the Liturgical Year, which we call Christmas.

Our readers are aware that, when Easter Sunday falls

at its latest—that is, in April—the Ecclesiastical Calendar counts as many as six Sundays after the Epiphany. Christmastide (that is, the forty days between Christmas Day and the Purification) includes sometimes four out of these six Sundays; frequently only two; and sometimes only one, as in the case when Easter comes so early as to necessitate keeping Septuagesima, and even Sexagesima Sunday, in January. Still, nothing is changed, as we have already said, in the ritual observances of this joyous season, excepting only that on those two Sundays, the fore-runners of Lent, the Vestments are purple, and the *Gloria in excelsis* is omitted.

Although our holy Mother the Church honours with especial devotion the Mystery of the Divine

Infancy during the whole season of Christmas; yet, she is obliged to introduce into the Liturgy of this same season passages from the holy Gospels which seem premature, inasmuch as they relate to the *active life* of Jesus. This is owing to there being less than six months allotted by the Calendar for the celebration of the entire work of our Redemption: in other words, Christmas and Easter are so near each other, even when Easter is as late as it can be, that Mysteries must of necessity be crowded into the interval;

and this entails anticipation. And yet the Liturgy never loses sight of the Divine Babe and his incomparable Mother, and never tires in their praises, during the whole period from the Nativity to the day when Mary comes to the Temple to present her Jesus.

The Greeks, too, make frequent *commemorations* of the Maternity of Mary in their Offices of this Season: but they have a special veneration for the twelve days between Christmas Day and the Epiphany, which, in their Liturgy, are called the *Dodecameron*. During this time they observe no days of Abstinence from flesh-meat; and the Emperors of the East had, out of respect for the great Mystery, decreed that no servile work should be done, and that the Courts of Law should be closed, until after January 6.

From this outline of the history of the holy season, we can understand what is the characteristic of this second portion of the Liturgical Year, which we call Christmas, and which has ever been a season most dear to the Christian world. §





A letter from Evelyn Underhill to Archbishop Lang  
of Canterbury

(Found among her papers. c.1930)

MAY it please your Grace:

I desire very humbly to suggest with bishops assembled at Lambeth that the greatest and most necessary work they could do at the present time for the spiritual renewal of the Anglican Church would be to call the clergy as a whole, solemnly and insistently to a greater interiority and cultivation of the personal life of prayer. This was the original aim of the founders of the Jerusalem Chamber Fellowship, of whom I am one. We were convinced that the real failures, difficulties and weaknesses of the Church are spiritual and can only be remedied by spiritual effort and sacrifice, and that her deepest need is a renewal, first in the clergy and through them in the laity; of the great Christian tradition of the inner life. The Church wants not more consecrated philanthropists, but a disciplined priesthood of theocentric souls who shall be tools and channels of the Spirit of God: and this she cannot have until Communion with God is recognized as the first duty of the priest. But under modern conditions this is so difficult that unless our fathers in God solemnly require it of us, the necessary efforts and readjustments will not be made. With the development of that which is now called "The Way of Renewal" more and more emphasis has been placed on the nurture and improvement of the intellect, less and less, on that of the soul. I do not underrate the importance of the intellectual side of religion. But all who do personal religious work know that the real hunger among the laity is not for halting attempts to reconcile theology and physical science, but for the deep things of the Spirit.

We look to the Church to give us an experience of God, mystery, holiness and prayer which, though it may not solve the antinomies of the natural world, shall lift us to contact with the supernatural world and minister eternal life. We look to the clergy to help and direct our spiritual growth. We are seldom satisfied because with a few noble exceptions they are so lacking in spiritual realism, so ignorant of the laws and experiences of the life of prayer. Their Christianity as a whole is humanitarian rather than theocentric. So their dealings with souls are often vague and amateurish. Those needing spiritual help may find much kindness, but seldom that firm touch of firsthand knowledge of interior ways which comes only from a disciplined personal life of prayer. In public worship they often fail to evoke the spirit of adoration because they do not possess it themselves. Hence the dreary character of many church services and the result in the increasing alienation of the laity from institutional forms.

God is the interesting thing about religion, and people are hungry for God. But only a priest whose life is soaked in prayer, sacrifice, and love can, by his own spirit of adoring worship, help us to apprehend Him. We ask the bishops . . . to declare to the Church and especially its ministers, that the future of organized Christianity hinges not on the triumph of this or that type of churchman's theology or doctrine, but

on the interior spirit of poverty, chastity and obedience of the ordained. However difficult and apparently unrewarding, care for the interior spirit is the first duty of every priest. Divine renewal can only come through those whose roots are in the world of prayer.

THE TWO things that the laity want from the priesthood are spiritual realism and genuine love of souls. It is by these that all Christian successes have been won in the past and it is to these that men always respond. We instantly recognize those services and sermons that are the outward expression of the priest's interior adherence to God and the selfless love of souls. These always give us a religious experience. On the other hand, every perfunctory service, every cold and slovenly celebration (for these are more frequent than the bishops realize because when they are present, everything is at its

*Dear Father John:*

*Blessings.*

*This is a wonderful  
exhortation and worth  
of being saved and  
propagated abroad.*

*God grant His Church  
such priests!*

*+Bishop Basil*

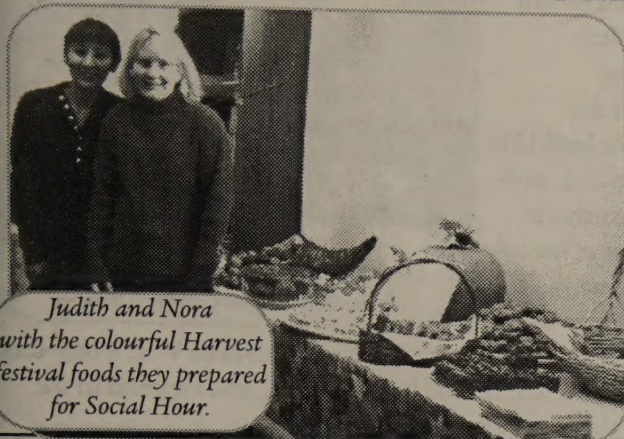
best), is a lost opportunity which discredits corporate worship and again reflects back to the poor and shallow quality of the Priest's inner life... It is perhaps worthwhile to recall the humbling fact that recent notable secessions to the Roman Catholic communion have been caused by declaration by a felt need of the supernatural which the Church of England failed to satisfy, while the astonishing success of the Oxford Group Movement among young people of the educated class witnesses to the widespread desire for an experience of God unmet by the ordinary ministrations of the Church. History shows that these quasi-mystical movements among the laity do not flourish where the invisible side of institutional religion is vigorously maintained.

I know that recovering the ordered interior life of prayer and meditation will be very difficult for clergy immersed increasingly in routine work. It will mean for many a complete rearrangement of values and a reduction of social activities. They will not do it unless they are made to feel its crucial importance. This will not be achieved through "schools of prayer" which stimulate the mind rather than the spirit. But the solemn voice of the united episcopate, recalling the Church to that personal, realistic contact with the Supernatural which has been since Pentecost the one source of her power, will give authoritative support to those who already feel the need of a deeper spirituality and will remind the others that the renewal of a spiritual society must depend on giving absolute priority to the spiritual life.

I venture to put before the conference the following practical recommendations: (1) Education of Ordinands--- That the bishops shall emphasize the need and importance of a far more thorough, varied, interesting and expert devotional training in our theological colleges which, with a few striking exceptions, seem to me to give insufficient attention to this vital part of their work. (2) The Clergy--- That they should call upon every ordained clergyman, as an essential part of his pastoral duty and not merely for his own sake: (a) To adopt a rule of life which shall include a fixed daily period of prayer and reading of a type that feeds, pacifies and expands his soul, and deepens his communion with God; b) To make an annual retreat; (c) To use every endeavour to make his church into a real home of prayer and teach his people, both by exhortation and example so to use it. §



# December 1999



Wed

Thu

Fri

Sat

1 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass <i>feria</i>	2 7:30 AM Matins 8:00 AM Mass S. Peter Chrysologus, BCD	3 7:30 AM Matins 8:00 AM Mass <i>feria</i>	4 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong S. Barbara, Virgin & Martyr
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5 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong 5:00 PM Latin Club II Advent	6 7:30 AM Matins 8:00 AM Mass St. Nicholas of Myra, Bishop & Confessor	7 7:30 AM Matins 8:00 AM Mass St. Ambrose of Milano, Doctor of the Church	8 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass Conception of the BVM	9 7:30 AM Matins 8:00 AM Mass <i>feria</i>	10 7:30 AM Matins 8:00 AM Mass St. Melchiades, Pope & Martyr	11 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong St. Damasus, Pope & Martyr
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The Church Women announce the publication of a Parish Cook Book. Please indicate on the form provided at the Church how many copies you plan to buy!

12 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 11:30 AM Vestry Meeting 4:00 PM Evensong 5:00 PM Latin Club III Advent	13 St. Lucy, Virgin and Martyr  The Church Women will meet Dec 12th at 11:30 AM	14 <i>feria</i>	15 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass Ember Wednesday	16 7:30 AM Matins 8:00 AM Mass <i>feria</i>	17 7:30 AM Matins 8:00 AM Mass Ember Friday Saint Lazarus the Righteous, raised from the Dead	18 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong Ember Saturday
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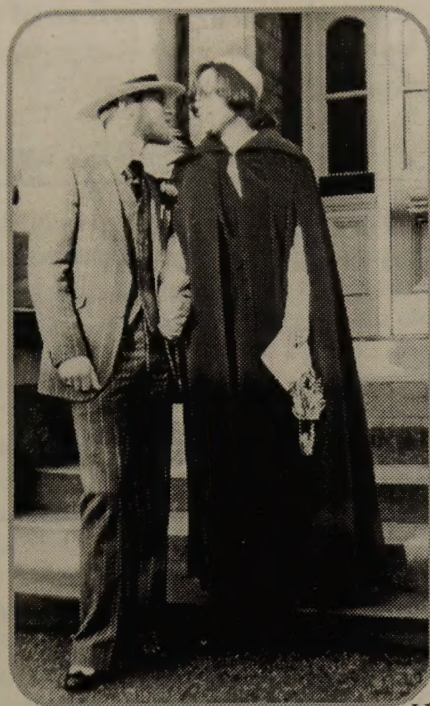
19 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong 5:00 PM Latin Club IV Advent	20 <i>feria</i>	21 7:30 AM Matins 8:00 AM Mass St. Thomas the Apostle	22 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass <i>feria</i>	23 7:30 AM Matins 8:00 AM Mass <i>feria</i>	24 7:30 AM Matins 4:00 PM First Evensong 5:00 PM ChristMass 10:00 PM Matins, Lessons 11:00 PM Midnight Mass	25 9:00 AM Lauds 10:00 AM ChristMass 6:00 PM Evensong <b>The Nativity of Our Lord</b>
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**Christmass Eve we offer First Vespers, Mass, Matins and Lessons and Carols, and the Midnight Mass of the Nativity of the Lord... Christmass Day we offer Lauds at 9 AM and Mass at 10 AM. Vespers at 6 PM.**

26 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong 5:00 PM Latin Club <b>St. Stephen, First Martyr (Protomartyr)</b>	27 7:30 AM Matins 8:00 AM Mass St. John, Evangelist	28 7:30 AM Matins 8:00 AM Mass <b>The Holy Innocents</b>	29 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass St. Thomas of Canterbury, Bishop and Martyr	30 7:30 AM Matins 8:00 AM Mass Sixth Day within the Octave	31 7:30 AM Matins 8:00 AM Mass St. Sylvester, Patriarch & Confessor
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Deacon Vladimir and Matushka Elizabeth McDonald observed 25 years of marriage by a renewal of vows at St. Mark's on Sunday, 21 November. They had met in Leeds, Yorkshire where they were both in training as psychiatric nurses. In 1975 they went from England to Texas intending to work as nurses for only two years. The lure of America took hold of them and they decided to remain in the States.

Vladimir enrolled at

Metropolitan College in Denver in a course of movement therapy. He joined the staff at the Children's Hospital. Elizabeth continued her career in home care and psychiatric nursing.

The McDonalds came to Orthodoxy through a long time friend who is 'cradle Orthodox.' One visit to the beautiful All Saints of Russia Church in Denver led them back again and again. The echoing chants and prayers remained with them week to week. Vladimir joined the Choir, eventually was Chrismated and later tonsured a Reader. In 1991 he was Ordained to the Diaconate by His Grace, Bishop Hillarion, and served with Fr. Justin Grosse. In 1992 the McDonalds joined St. Mark's Parish of the Antiochian Orthodox Archdiocese. The decision to leave the Russian Church was not lightly made but was the best for them in the circumstances. Matushka Elizabeth was Chrismated just a few months after Deacon Vladimir and became active in the Church Sisterhood.

Both share interests in history, reading, gardening, photography, and working the McDonald 'ranch' of 1.25 acres. They have both actively participated in living history re-enactments of Airshows, Civic Events, and Schools.

Military Service - Deacon Vladimir:

In 1957, at age 9 years, I joined the local Sea Cadet-Corps, "T. S. Steadfast." The Sea Cadets is a group led and sponsored by the Admiralty to teach young men and women the concept of service to both Country and family through discipline, team efforts, and personal responsibility. It is run as on ships company, and we get to experience the Navy and all that Service entails.

From this time until aged 18 years, when I had achieved the rate of leading Seaman, I had participated in the Units Silver Band, the boats crews, cricket teams and athletic teams.

At 18 years I left to pursue my nursing training, and did not return to the Corps until January, 1972 when Elizabeth and I

were both in training in Leeds, England for our Psychiatric Nursing Certificates.

The local Unit in Bradford needed instructions and one of my colleagues was a Chief in the Unit and asked if I would come as a civilian to help. Well, it only took two parades, and the old bug bit again... and I applied to the Admiralty for a Commission and was accepted, and commissioned as a Lieutenant in the Royal Naval Volunteer Reserve.

We came back to Kingston soon after and were again attached to my old unit, Steadfast - as a divisional officer, where I stayed until we moved to the U.S. in 1975.

St. Mark's appreciate Deacon Vladimir's leadership of the Armistice Day ceremony each year.



*Dn Vladimir, Matushka Elizabeth, & Vladimir's Sister Elizabeth & Brother in law Geoffrey Brown.*



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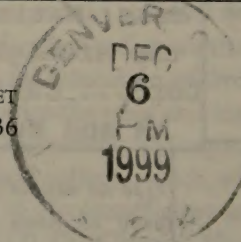
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